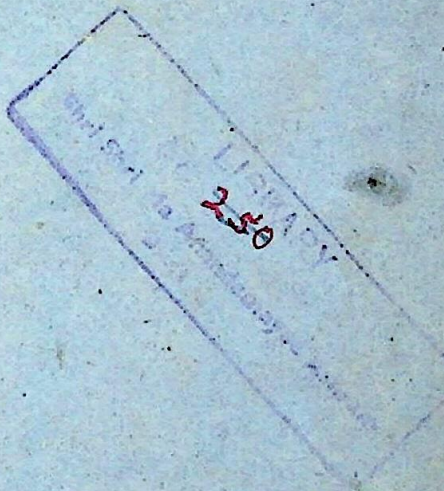


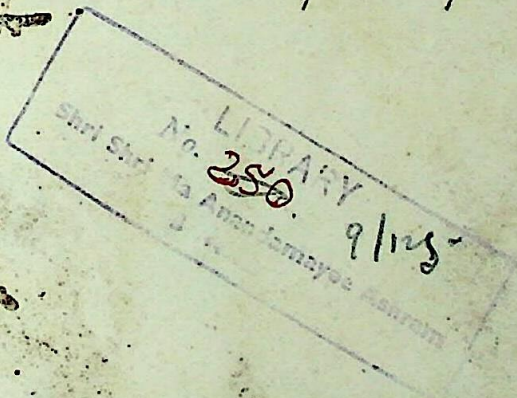


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with the blessings of the author.

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9-6- $\frac{2500}{1956}$.



HANDBOOK OF BUDDHISTS

9/125

By
H. Saddhatissa Thera
(Tripitakacarya)



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Kandy, Ceylon in memory of his departed
parents.

PREFACE

9/23

It is at the suggestion of several friends that we have compiled this hand-book of popular Buddhism.

Here in the first place, the traditional forms of homage to the Triple Gem and ~~gathas~~ recited on making various kinds of offerings to the Lord have been given. Though this kind of external worship does not form an essential part of Buddhism, it fulfils a great necessity in the religious life of the average man and woman.

In the second place, we have given Mangala, Ratana and Karaniya-metta Suttas. According to the popular conception recitation of these and other Suttas included in what is known as the Parittas Book is supposed to keep off evilinfluence

and bring benefit to the devotee. While the popular belief has got its own reasons, it has to be borne in mind that the recitation of these Suttas and contemplation on their meaning produce their psychological effect. This is what really matters. Hence the importance attached to their recitation.

The Pali text and English translation have been given side by side so that the reader can learn the Pali passages and understand their meaning.

Next we have given an outline of the Singalovada Sutta. This discourse gives the duties of an ideal house-holder. The performance of these duties makes for a happy home and a good society.

Last but not least we have given a list of the principal teachings of Lord Buddha along with reference to the texts where

they have been elaborately dealt with.
This is meant for ready reference of the
general reader.

In compiling this booklet the works of
Nyanatiloka Maha Thera, Narada Maha
Thera and Sister Vajira have been very
helpful. I acknowledge my gratitude to
them. My heart-felt thanks are due to
Bhikkhu U. Dhammaratana M. A. for his
valuable suggestions; and to Mr. S G. M.
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reading.

—H. Saddhatissa

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PRONUNCIATION

a is pronounced like **a** in what or

u in hut

ā " " **a** in father

i " " **i** in mint

ī " " **ee** in see

u " " **u** in put

ū " " **oo** in pool

e " " **a** in cage

ó " " **o** in no

k " " **k** in kind

kh " " **kh** in blackheath

g " " **g** in game

gh " " **gh** in big house

ñ " " **ng** in singer

c " " **ch** in chance

ch	„	„	ch h	in witch-hazel
jh	„	„	dge h	in sledge-hammer
ñ	„	„	gn	in signore
t	„	„	t	in cat
th	„	„	th	in ant-hill
n	„	„	kn	in know
t	„	„	th	in thumb
th	„	„	th	in pot-herb
d	„	„	th	in then
dh	„	„	dh	in adherent
ph	„	„	ph	in uphill
bh	„	„	bh	in abhorrence
y	„	„	y	in yes
s	„	„	s	in sight
m	„	„	ng	in sing

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

(Extracted from The New Pali Course—
Venerable Aggamahāpandita A.P. Buddha-
datta Nāyaka Thera.)

HAND BOOK OF BUDDHIST

VANDANĀ

**Namo tassa bhagavato arahato samma
sambuddhassa!**

TISARĀṆA

Buddham saraṇaṃ gacchāmi :
Dhammaṃ saraṇaṃ gacchāmi :
Sanghaṃ saraṇaṃ gacchāmi :

Dutiyam pi Buddham saraṇaṃ gacchāmi :
Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi :
Dutiyam pi sanghaṃ saraṇaṃ gacchāmi :

Tatiyam pi Buddham saraṇaṃ gacchāmi :
Tatiyam pi Dhammaṃ saraṇaṃ gacchāmi :
Tatiyam pi sanghaṃ saraṇaṃ gacchāmi :

Homage to Him, the Blessed One, the Exalted One, the Fully-Enlightened One.

THE THREE REFUGES

I go to the Buddha as my Refuge.

I go to the Dhamma as my Refuge.

I go to the Sangha as my Refuge.

For the second time, I go to the Buddha as my refuge.

For the second time, I go to the Dhamma as my Refuge.

For the second time, I go to the Sangha as my Refuge.

For the third time, I go to the Buddha as my Refuge.

For the third time, I go to the Dhamma as my refuge.

For the third time, I go to the Sangha as my Refuge.

PAÑCA SĪLA

1. Pāṇātipātā veramaṇī sikkhāpadam
samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadam
samādiyāmi.
3. Kāmesu micchācārā veramaṇī sikkhā-
padam samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadam
samādiyāmi.
5. Surā-meraya-majja-pamādāṭṭhānā ver-
amaṇī sikkhāpadam samādiyāmi.

THE FIVE PRECEPTS

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from adultery.
4. I take the precept to abstain from lying.
5. I take the precept to abstain from liquor that causes intoxication and heedlessness.

ATṬHANGA SĪLA

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā-meraya.majja-pamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikāla bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.

THE EIGHT PRECEPTS

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from incest.
4. I take the precept to abstain from lying.
5. I take the precept to abstain from liquor that causes intoxication and heedlessness.
6. I take the precept to abstain from taking food at an unseasonable time.

7. Nacca-gīta-vāḍita-visūkadassana-mā-
lāgandha-vilepana-dbāraṇa maṇḍana-
vibhūsanatṭhānā vermaṇī sikkhāpa-
padaṃ samādiyāmi.
8. Uccāsayana-mahāsayanā veramaṇī si-
kkhāpadaṃ samādiyāmi.

7. I take the precept to abstain from dancing, singing, music, and unseemly shows ; from the use of garlands, perfumes, and unguents ; and from things that tend to beautify and adorn (the person).
8. I take the precept to abstain from (using) high and luxurious seats.

1. Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.
2. Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi.
3. Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi.
4. Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi.
5. Surā—meraya—majja—pamādatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.
6. Vikāla bhojanā veramaṇī sikkhāpadaṃ samādiyāmi.
7. Nacca—gīta—vāḍita—visūkadassanā veramaṇī sikkhāpadaṃ samādiyāmi..

THE TEN PRECEPTS

1. I take the precept to abstain from killing.
2. I take the precept to abstain from stealing.
3. I take the precept to abstain from incelibacy.
4. I take the precept to abstain from lying.
5. I take the precept to abstain from liquor that causes intoxication and heedlessness.
6. I take the precept to abstain from taking food at an unseasonable time.
7. I take the precept to abstain from dancing, singing, and unseemly shows.

8. Mālā—gandha—vilepana—dhāraṇa—
maṇḍana—vibhūṣanaṭṭhāna veramaṇī-
sikkhāpadaṃ samādiyāmi.
9. Uccāsayana—mahāsayanā veramaṇī
sikkhāpadaṃ samādiyāmi.
10. Jāta—rūpa—rajata—paṭiggahanā ve-
ramaṇī sikkhāpadaṃ samādiyāmi.

8. I take the precept to abstain from the use of garlands, perfumes, unguents, and from things that tend to beautify and adorn (the person).
9. I take the precept to abstain from the use of high and luxurious seats.
10. I take the precept to abstain from accepting gold and silver.

BUDDHA VANDANA

1. Iti'pi so bhagavā araham, sammā sambuddho, vijjācaraṇa sampanno, sugaṭo lokavidū, anuttaro purisadamma sārathī, satthā devamanussānam, buddho, bhagavā'ti.
2. Buddhāṃ jīvitapariyantam saraṇam gacchāmi.
3. Ye ca Buddhā atitā ca—
ye ca Buddhā anāgatā,
paccuppannā ca ye buddhā
aham vandāmi sabbadā.
4. Natthi me saraṇam aññam
buddho me saraṇam varaṃ,
etena saccavajjena—
hotu me jayamangalam !

SALUTATION TO THE BUDDHA

1. Such, indeed, is that Blessed One ;
Exalted, Omniscient, Endowed with
knowledge and virtue, Auspicious,
Knower of worlds, A Guide
incomparable for the training of
individuals, Teacher of gods and men
Enlightened, and Holy.
2. To life's end, my Refuge is the Buddha.
3. The Buddhas of the ages past,
The Buddhas that are yet to come,
The Buddhas of the present age,
Lowly, I, each day, adore !
4. No other Refuge do I seek
Buddha is my matchless Refuge ;
By might of truth in these my words,
May joyous victory be mine !

pāda paṃsuvaruttamaṃ,
Buddhe yo khalito doso
Buddho khamatu taṃ mamaṃ !

5. With my brow I humbly worship,
The blest dust on His Holy Feet ;
If Buddha I have wronged in aught,
May the Enlightened forgive me !

DHAMMA VANDANĀ

1. Svākkhāto bhagavatā dhammo, sandi-
tṭhiko, akāliko ehipassiko, opanayiko
paccattam veditabbo viññūhi'ti.
2. Dhammam jīvitapariyantam saraṇam
gacchāmi.
3. Ye ca dhammā atītā ca
ye ca dhammā anāgatā,
paccuppannā ca ye dhammā
aham vandāmi sabbadā.
4. Natthi me saraṇam aññam
dhammo me saraṇam varam,
etena saccavajjena
hotu me jayamaṅgalam !
5. Uttamaṅgena vandeham
dhammam ca tividham varam
Dhamme yo khalito doso
dhammo khamatu tam mamam !

SALUTATION TO THE DHAMMA

1. Well-expounded is the Dhamma (Doctrine) by the Blessed One ; to be self-realised : with immediate fruit ; to be but approached to be seen ; capable of being entered upon ; to be attained by the wise, each for himself.
2. To life's end, my Refuge is the Dhamma
3. The Dhammas of the ages past,
The Dhammas that are yet to come,
The Dhammas of the present age,
Lowly, I, each day, adore !
4. No other Refuge do I seek,
Dhamma is my matchless Refuge,
By might of Truth in these my words,
May joyous victory be mine !
5. With my brow, I humbly worship
The Dhamma threefold and supreme,
If Dhamma I have wronged in aught—
May Dhamma's acquittance be mine !

SANGHA VANDANĀ

- 1 Supaṭipanno bhagavato sāvakasangho,
ujupaṭipanno bhagavato sāvakasangho,
ñāyapaṭipanno bhagavato sāvakasangho,
sāmīci paṭipanno bhagavato sāvakasangho,
yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa bhagavato
sāvakasangho, āhuneyyo, pāhuneyyo,
dakkhineyyo, añjalikaraṇīyo, anuttaraṃ
puññakkhettaṃ lokassā'ti-
2. Sanghaṃ jivita pariyantaṃ saraṇaṃ
gacchāmi.

SALUTATION TO THE SANGHA

1. Of good conduct is the Order of the Disciples of the Blessed One, of upright conduct is the order of the Disciples of the Blessed One, of wise conduct is the Order of the Disciples of the Blessed One, of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One—namely, these Four Pairs of Persons, the Eight Kinds of Individuals—is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit to the world.
2. To life's end, my Refuge is the Sangha.

3. Ye ca sanghā atītā ca
ye ca sanghā anāgatā,
Paccuppannā ca ye sanghā—
ahaṃ vandāmi sabbadā.
- 4 Natthi me saraṇaṃ aññaṃ
sangho me saraṇaṃ varaṃ,
etena saccavajjena
hotu me jayamaṅgalaṃ !
5. Uttamaṅgena vandehaṃ
saṅghaṃ ca tividhottamaṃ,
sanghe yo khalito doso
sangho khamatu taṃ mamaṃ !

2. The Sanghas of the ages past,
The Sanghas that are yet to come,
The Sanghas of the present age,
Lowly, I, each day, adore !

4. No other Refuge do I seek,
Sangha is my matchless Refuge,
By might of Truth in these my words,
May joyous victory be mine !

5. With my brow, I humbly worship,
The Sangha triply unrivalled,
If Sangha I have wronged in aught—
May Sangha forgive me that ill !

PUPPHA PŪJĀ

Vaṇṇa-gandha guṇopetaṃ
etaṃ kusuma santatiṃ,
pūjayāmi munindassa
siripāda saroruhe
Pūjemi buddhaṃ kusumena'nena
puññaena metena ca hotu mokkhaṃ,
pupphaṃ milāyāti yathā idamme—
kāyo tathā yāti vināsa-bhāvaṃ.

PADĪPA PŪJĀ

Ghanasārappadittena
dīpena tamadham'sinā
tilokadīpaṃ sambuddhaṃ
pūjayāmi tamonudaṃ.

OFFERING OF FLOWERS

This mass of flowers, fresh-hued, odorous and choice, I offer at the sacred lotus-like Feet of the Noble Sage.

With diverse flowers, the Buddha, I adore ; and through this merit may there be release.

Even as these flowers must fade, so does my body march to a state of destruction.

OFFERING OF CAMPHOR ETC.

With camphor lights brightly Shining,
abolishing this gloom ;

I adore thee Enlightened One, that
Light of the Three worlds,
Who dispels the darkness (of ignorance)!

SUGANDHA PŪJĀ

Sugandhikāya vadana—
manantagunagandhinam
sugandhinā'ham gandhena
pūjayami tathāgataṁ.

DHŪPA PŪJĀ

Gaṇḍha sambhāra yuttena
dhūpenāham sugandhinā,
pūjaye pūjanīyaṁ taṁ
pūjā bhājana muttamaṁ.

OFFERING OF PERFUME

The Tathāgata, well-favoured of face and form, redolent with infinite excellence,—
I adore with fragrant perfume.

OFFERING OF PERFUMED SMOKE

With perfumed incense, compounded from odorous substances, I worship the Exalted One, worthy of worship, a receptacle for offerings.

ĀHĀRA PŪJĀ

Adhivāsetu no bhante
bhojanam upanāmitam
anukampam upādāya
patigaṇhātu muttama !

BODHI VANDANĀ

Yassa mūle nisinno'va
sabbārivijayam akā
patto sabbaññutam satthā
vende'tam bodhipādapam.

Ime ete mahā bodhi
lokanāthena pūjitā
aham'pi te namassāmi
bodhirājā namatthu te !

OFFERING OF FOOD TO THE BUDDHA

• Take pity on us, O Master, and accept,
• O Highest, for compassion's sake, the food
presented.

SALUTATION TO THE BODHI-TREE

• Seated at whose base, the Teacher
overcame all foes, attaining Omniscience,
• that very Bodhi-tree do I adore.

• Those great Trees of Enlightenment,
• revered by the Lord of the world,—I
• too shall salute you ! May there be homage
to you, O royal Bodhis !

CETIYĀDI VANDANĀ

1. Vandāmi cetiyam sabbam
sabbathānesu patitṭhitam
sārīrika dhātu mahā bodhim
buddharūpaṃ sakalam sadā.
2. Namāmi satthuno vādap—
pamāda vacanantimaṃ
sabbe'pi cetiye vande
upajjhā'cariye mamaṃ
mayham paṇāmatejena
cittam pāpehi muñcatam !

KHAMA YĀCANĀ

Kāyena vācā cittena
pamādena mayā katam,
accayam khama me bhante
bhūripaṇña tathāgāta !

SALUTATIONS TO CETIYAS ETC.

- 1, I salute every Cetiya that may stand in any place, the bodily relics, the Great Bodhi, and all images of the Buddha.
2. I reverence the words of the Teacher, and the last exhortation to earnestness. Every shrine, too, I salute, my preceptors and teachers. By virtue of this salutation, may my mind be freed from evil!

FORGIVENESS OF FAULTS

If by deed, speech or thought, heedlessly I have done aught wrong, forgive me, O Master ! O Victor Greatly Wise !

PAṬIPATTI PŪJĀ

Imāya dhammānudhamma' paṭipattiya
buddham pūjemi.

Imāya dhammānudhamma paṭipattiya
dhammam pūjemi.

Imāya dhammānudhamma paṭipattiya
sangham pūjemi.

PUÑÑĀNUMODANĀ

1. Ākāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññam tam anumodittva
ciram rakkhantu sāsanaṁ !
2. Akāsaṭṭhā ca bhummaṭṭhā
devā nāgā mahiddhikā
puññam tam anumodittvā
ciram rakkhantu desanaṁ !

HOMAGE THROUGH PRACTICE

By this practice that accords with Truth,
I revere the Buddha.

By this practice that accords with Truth,
I revere the Dhamma.

By this practice that accords with Truth,
I revere the Sangha.

TRANSCFERENCE OF MERIT TO DEVAS ETC.

1. May beings inhabiting space and
earth—Devas and Nāgas of mighty
power share this merit and long protect
the Dispensation !

2. May beings inhabiting space and
earth—Devas and Nāgas of mighty
power share this merit and long pro-
tect the Teaching !

3. Ākāsaṭṭhā ca bhummaṭṭhā—
devā nāgā mahiddhikā
puññaṃ taṃ anumoditvā—
ciraṃ rakkhantu maṃ paraṃ !

4. Ettāvatā ca amhehi—
sambhataṃ puññasampadaṃ
sabbe sattā anumodantu—
sabba sampatti siddhiyā !

3. May beings inhabiting space and earth—Devas and Nāgas of mighty power share this merit and long protect me and others !

4. May all beings share this fortune of merits, which we have thus accumulated, for the acquisition of all kinds of happiness.

KĀLAKATĀNAM ÑĀTĪNAM

PUÑÑADĀNAM

Idaṃ me ñātinaṃ hotu
sukhitā hontu ñātayo !

METTĀ BHĀVANĀ

Ahaṃ avero homi ! Abyāpajjo homi !
Anīgho homi ! Sukhī attānaṃ pariharāmi !
Ahaṃ viya mayhaṃ ācariyupajjhāya
mātā pitaro hitasattā majjhattika sattā
verī sattā averā hontu ! Abyāpajjā hontu !
Anīghā hontu ! sukhī attānaṃ parihara-
ntu ! Dukkhā muñcantu !

Sabbe pāṇā averā hontu, abyāpajjā
hontu, anīghā hontu, sukhī attānaṃ pari-
harantu !

• TRANSFERENCE OF MERIT TO • THE DEPARTED.

• Let this (merit) accrue to our relatives,
and may they be happy !

TO MEDITATE ON METTA (Benevolence)

May I be free from enmity, disease,
and grief, and may I guard myself happily ! As I am, so also may my teachers,
preceptors, parents, intimate, indifferent,
and inimical beings, be free from enmity,
disease, and grief, and may they guard
themselves happily ! May they be released
from suffering !

**Sabbe bhūta averā hontu, abyāpajjā
hontu, anīghā hontu sukhī attānaṃ pari-
harantu !**

**Sabbe puggalā averā hontu, abyāpajjā
hontu, anīghā hontu, sukhī attānaṃ pari-
harantu !**

**Sabbe attabhāva pariyāpannā averā
hontu, abyāpajjā hontu, anīghā hontu,
sukhī attānaṃ pariharantu !**

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May all beings be void of enmity,
disease, and grief, and may they take care
of themselves happily !

. May all living things "all creatures"
all persons "all those who have arrived
at a state of individuality be void of
enmity, disease, and grief, and may they
guard themselves happily.

KAYAGATASATI BHĀVANĀ

Atthi imasmim kāye—1. kesā, 2. lomā.
 3. nakhā, 4. dantā. 5. taco, 6. māṁsaṁ,
 7. nahārū, 8. aṭṭhī, 9. aṭṭhimiñjā, 10. 'va-
 kkaṁ, 11. haḍayaṁ, 12. yakanāṁ, 13.
 kilomakāṁ, 14. pihakāṁ, 15. papphāsaṁ,
 16. antaṁ, 17. antagaṇaṁ, 18. udariyaṁ,
 19. karīsaṁ, 20. pittaṁ, 21. semhaṁ, 22.
 pubbo, 23. lohitaṁ, 24. sedo, 25. medo,
 26. assu, 27. vasā, 28. khelo, 29. singhā-
 nikā, 30. lasikā, 31. muttaṁ, 32. mattha-
 ke matthaluṅgaṁ'ti.

TO MEDITATE ON THE IMPURITIES OF THE BODY,

This body of mine comprises :—(1) hair of the head, (2) hair of the body, (3) nails, (4) teeth, (5) skin, (6) flesh, (7) sinews, (8) bones, (9) marrow, (10) kidneys, (11) heart, (12) liver, (13) diaphragm, (14) spleen, (15) lungs, (16) intestines, (17) mesentery, (18) stomach, (19) excrement, (20) bile, (21) phlegm, (22) pus, (23) blood, (24) sweat, (25) lymph, (26) tears (27) serum, (28) saliva, (29) nasal mucus, (30) synovial fluid, (31) urine, and (32) brain in the head.

MARĀṆĀNUSSATI BHĀVANĀ

Aniccā vata saṅkhārā—
uppāda vaya dhammino
uppajjittvā nirujjhanti
tesaṃ vūpasamo sukho.

Addhvaṃ jīvitam, dhuvaṃ maraṇam,
avassaṃ mayā maritabbaṃ, maraṇa-
pariyosānaṃ me jīvitam, jīvitameva ani-
yataṃ, maraṇam niyataṃ, maraṇam niy-
ataṃ, maraṇam niyataṃ.

TO MEDITATE ON DEATH

Transcient, alas ! are all component things,
 Subject are they to birth,—and then
 decay ;
 Having gained birth to death the life-flux
 swings ;—
 Bliss truly dawns when unrest dies away.

Uncertain is life, cetain is death.
 Without a shadow of doubt I must die.—
 My life has death for its goal. Life is indeed
 precarious, but sure, sure, indeed, is death !

MAHĀMAṄGALASUTTA

Evam me sutam :

Ekam samayaṃ Bhagavā Sāvattiyaṃ
viharati Jetavane Anāthapiṇḍikassa ārāme.
Atha kho aññatarā devatā abhikkantāya
rattiyā abhikkantavaṇṇā kevalakappaṃ
Jetavanam obhāsetvā yena Bhagavā ten'
upasaṃkami, upasaṃkamitvā Bhagavan-
tam abhivādetvā ekamantaṃ aṭṭhāsi,
ekamantaṃ ṭhitā kho sā devatā Bhagava-
ntam gāthāya ajjhabhāsi :

1. "Bahū devā manussā ca
maṅgalāni acintayum
ākaṇkhamānā sotthānam
brūhi maṅgalamuttamaṃ."

Thus have I heard :—

Once the Blessed One was dwelling near Sāvātthi in the Jeta Grove at the monastery of Anāthapiṇḍika. Then a certain Deva, towards dawn having illuminated the whole of Jeta Grove with surpassing splendour, came to the presence of the Blessed One and having come, made salutations, stood on one side; and that Deva who stood on one side addressed the Blessed One in verse :—

1. "Many gods and men,
Wishing for welfare
Have pondered over auspicious per-
formances.
Tell us what is the best auspicious
Performance."

2. "Asevanā ca bālānaṃ
paṇḍitānaṃ ca sevanā
pūjā ca pūjanīyānaṃ,
etaṃ maṅgalamuttamaṃ.

3. Patirūpadesavāso ca
pubbe ca kataṃ, uññatā
attasammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.

4. Bāhusaccaṃ ca sippaṃ ca
vinayo ca susikkhito
subhāsitā ca yā vācā,
etaṃ maṅgalamuttamaṃ.

Buddha :—

2. “Not to keep company with fools,
But associating with the wise,
Honouring those who are worthy of
honour :

This is the best auspicious Performance.”

3. “To live in a suitable place,—
Having done good deeds in former
births,
Directing one’s mind in the right
direction;
This is the best auspicious Performance.”

4. “Profound knowledge, handicraft,
Well learnt etiquette,
And well spoken words;
This is the best auspicious Performance.”

5. Mātāpitu upaṭṭhānaṃ
puttadārassa saṅgaho
anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.

6. Dānañ ca dhammacariyā ca
ñātakānañ ca saṅgaho
anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.

7. Ārati virati pāpā
majjapānā ca saññāmo
appamādo ca dhammesu.
etaṃ maṅgalamuttamaṃ.

5. "The support of father and mother
The cherishing of wife and children,
Occupation free from entanglement;
This is the best auspicious Performance."

6. "Giving alms, living righteously,
Helping relatives,
Blameless deeds;
This is the best auspicious Performance."

7. "Ceasing and abstaining from Evil,
Refraining from intoxicating drink,
Vigilance in righteous acts;
This is the best auspicious Performance."

8. Gāraṇaṃ ca nivātaṃ ca
santutṭhī ca kataññutā
kālena dhammasavanaṃ,
etaṃ maṅgalamuttamaṃ.

9. Khantī ca sovacassatā
samaṇānaṃ ca dassanaṃ
kālena dhammasākacchā,
etaṃ maṅgalamuttamaṃ.

10. Tapo ca brahmacariyā ca
ariyasaccāna dassanaṃ
nibbānasaochikiriyaṃ ca.
etaṃ maṅgalamuttamaṃ.

8. "Reverence, humility, contentment,
Gratitude, and hearing the Teaching
at a proper time;
This is the best auspicious Performance."
9. "Forebearance, pleasant speech,
Visiting Samanas,
Religious discussions at proper times;
This is the best auspicious Performance."
10. "Energy and chastity ;
Perception of the Four Noble
Truths,
Realisation of Nibbāna ;
This is the best auspicious
Performance."

11. Phuṭṭhassa lokadhammehi
cittam yassa na kampati
asokam virajam khemam.
etam maṅgalamuttamam.

12. Etādisāni katvāna
sabbattha-m-aparājitā
sabbattha sotthim gacchanti
tam tesam maṅgalamuttaman'ti.

11. "He whose mind does not shake
When touched by the worldly conditions,
And is sorrowless, stainless and secure;
This is the best auspicious Performance."
12. "Those who accomplish such things;
Are not defeated and
Move safely everywhere ;
These are their best auspicious Performances "

RATANASUTTA

1, Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
sabbe va bhūtā sumanā bhavantu,
atho pi sakkacca suṇantu bhāsitaṃ.

2. Tasmā hi bhūtā nisāmetha sabbe :
mettaṃ karotha mānusiya pajāya
divā ca ratto ca haranti ye balin.
tasmā hi ne rakkhatha appamattā.

RATANASUTTA

1. "Whatever spirits are assembled
here, whether
Of the Earth or of the Sky, let all
spirits
Be happy ; and then let them listen
attentively to what is uttered."

2. "Therefore, all ye spirits, listen
attentively.
Have compassion on mankind and
protect them
Diligently, as they bring the offering
day and night."

3. Yam kiñci vittam idha vā huraṃ vā
saggesu vā yaṃ ratanam paṇītam
na no samam atthi Tathāgatena,
idam pi Buddhhe ratanam paṇītam
etena saccena suvatthi hotu.

3. "Whatever wealth is found here, or
in the other
World, or whatever precious jewel is
in the heavens,
There is none comparable with the
Tahhāgata.
Truly, in the Buddha is this pre-
cious Jewel,
By this truth may there be
happiness !"

4. Khayaṃ virāgaṃ amataṃ paṇītaṃ
yadajjhagā Sakyamunī samāhito—
na tena dhammena sam' atthi kiñci,
idaṃ pi dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

4. "The destruction of passion, the
detachment, the
Excellent immortality which the
Sakya Sage obtained
By (noble) concentration, there is
nothing whatever equal to
that state.
Truly, in the Dhamma is this pre-
cious Jewel,
By this truth may there be
happiness !"

5. Yam buddhaseṭṭho parivaṇṇayī sucim
samādhimānantarikaññamāhu
samādhinā tena samo na vijjati,
idam pi Dhamme ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

5. "The pure meditation which the
Supreme Buddha praised,
That meditation which gives instantane-
ous results,
There is nothing equal to that
meditation,
Truly, in the Dhamma is this pre-
cious Jewel,
By this truth may there be
happiness!"

6. Ye puggala añña satam pasatthā
cattāri etāni yugāni honti
te dakkhiṇeyyā Sngatassa sāvaka,
etesu dinnāni mahapphalāni,
idam pi Saṃghe ratanam paṇitam
etena saccena suvatthi hotu.

6. "Those Eight Individuals praised by
the Righteous

They constitute the Four Pairs.

These disciples of the Happy one are
worthy of offerings,
What is offered to them, produces
abundant fruit.

Truly in the Sangha is this pre-
cious Jewel,

By this truth may there be
happiness !"

7. Ye suppayuttā manasā dāhena
nikkāmino Gotamasāsanamhi
te pattipattā amataṃ vigayha
laddhā mudhā nibbutiṃ bhuñjamānā,
idaṃ pi Saṃghe ratrtaṃ paṇītaṃ
etena saccena suvatthi hotu,

7. "Those who, free from desire, have
applied themselves
With a firm mind to the teachings
of Gotama ; they
Have attained to that which should
be attained, having
Plunged into the Immortality. They
enjoy the Peace without a
price.

Truly, in the Sangha is this pre-
cious Jewel,
By this truth may there be
happiness !"

8. Yath' indakhīlo paṭhavim sito siyā
catubbhi vātehi asampakampiyo
tathūpamaṃ sappurisaṃ vadāmi
yo ariyasaccāni avecca passati.
idam pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

8. "Just as a city gate post, sunk in the
ground, cannot be
Shaken by the four winds; so do I
declare him to
Be a good worthy man, who thoro-
ughly perceives the Noble
Truths.

Truly, in the Sangha is this pre-
cious Jewel,
By this truth may there be
happiness !"

9. Ye ariyasaccāni vibhāvayanti
gambhirapaññena sudesitāni
kiñcāpi te honti bhusappamattā
na te bhavaṇi aṭṭhamam ādiyanti,
idam pi Saṃghe ratanam paṇitam,
etena saccena suvatthi hotu.

9. "These who understand clearly the
Noble Truths, well
Taught by Him of Profound Wisdom,
however exceedingly
Thoughtless they may be, they will
not be reborn for the eighth
time,
Truly, in the Sangha is this pre-
cious Jewel,
By this truth may there be
happiness !"

10. Sahā v' assa dassanasampādāya
tayassu dhammā jahitā bhavanti
sakkāyadiṭṭhi vicikicchitañ ca
sīlabbatam vāpi yād atthi kiñci,
catūh' apāyehi ca vippamutto,
cha cābhiṭṭhānāni abhabbo kātum,
idam pi Saṃghe ratanam paṇītam,
etena sacceva suvatthi hotu.

10. "Three states are foresaken by him,
who is endowed with
Right Insight ; namely, the belief
in Soul,
Doubt, and faith in false Rites and
Ceremonies,
He is well freed from the Four states
of Misery
And is incapable of committing the
Six Deadly Crimes
Truly, in the Sangha is this
precious Jewel,
By this truth may there be
happiness !"

11. Kiñcāpi so kammañ karoti pāpakam
kāyena vācā uda cetasā vā
abhabbo so tassa pañicchādāya
abhabbatā diṭṭhpadassa vuttā
idam pi Saṃghe ratanañ paṇītañ,
etena saccena suvatthi hotu.

11. "Whatever evil deed he commits,
either by body, speech or
By mind, he is incapable of conceal-
ing it. For it has been
Said that such an action is impossible
for one who has seen Nibbāna,
Truly, in the Sangha is this precious
Jewel,
By this truth may there be happi-
ness !"

12. Vanappagumbe yathā phūssitagge
gimhānamāse paṭhamasmim̐ gimhe
tathūpamaṃ dhammavaraṃ adesayi
nibbānagāmiṃ paramaṃhitāya,
idaṃ pi Buddhē ratanaṃ paṇitaṃ,
etena saccena suvatthi hotu.

12. "Like a forest grove with trees in full
bloom, in the first
Heat of the summer season, so the
sublime Doctrine which
Leads to the Nibbāna, He preached
for the highest good.
Truly, in the Buddha is this pre-
cious Jewel,
By this truth may there be
happiness !"

13. Varo varaṇī ū varado varāhara
anuttaro dhammavaram adesayi,
idam pi Buddhhe ratanam paṇītam,
etena saccena suvatthi hotu.

13. "The Excellent One, the Knower of
the Excellence (Nibbāna),
The Giver of the Excellence, the
Bringer of the
Excellence, has preached the Exce-
llent Doctrine.
Truly, in the Buddha is this pre-
cious Jewel,
By this truth may there be
happiness !"

14. Khīṇaṃ purāṇaṃ, navaṃ
natthisambhavaṃ,

virattacittā āyatike bhavansmiṃ
te khīṇabījā avirūlhicchandā
nibbanti dhīrā yathāyam padīpo,
idaṃ pi Saṃghe ratanaṃ paṇītaṃ,
etena saccena suvatthi hotu.

14. "The past is destroyed, there is no
new becoming, their
Mind is detached from a future birth.
The wise who
Have destroyed the seeds of their
existence and
Have ceased the desire, go out as
this lamp.
Truly, in the Sangha is this pre-
cious Jewel,
By this truth may there be
happiness !"

15. Yānidhā bhūtāni samāgatāni
bhummāni vā yāni vā antalikkhe
tathāgataṃ devamanussapūjitaṃ
Buddhaṃ namassāma, suvatthi hotu.

16. Yānidhā bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgataṃ devamanussapūjitaṃ
Dhammaṃ namassāma, suvatthi hotu

15. "Whatever spirits are assembled here,
whether of
The Earth or of the Sky let us venerate
the Buddha, the
Tathāgatā, worshipped by gods and
men ; may there be happiness !"

16. "Whatever spirits are assembled here,
whether of the
Earth or of the Sky, let us venerate
the Dhamma, the
Tathāgata, worshipped by gods and
men ; may there be happiness !"

17. Yānīdha bhūtāni samāgatāni
bhummāni vā yāni va antalikkhe
tathāgatam devamanussapūjitam
Saṅgham namassāma, suvatthi hotu.

17. "Whatever spirits are assembled
here, whether of the
Earth or of the Sky, let us venerate
the Sangha, the
Tathāgata, worshipped by gods and
men ; may there be happiness !"

KARṆĪYA-METTA-SŪTTA

1. Karaṇīyamatthakusalena
yan taṃ santaṃ padaṃ abhisamecca
sakko ujū ca sūjū ca
suvaco c'assa mudū anatimānī.

2. Santussako ca subharo ca
appakicco ca sallahukavutti
santindriyo co nipako ca
appagabbho kulesu ananugidho

KARAṆĪYA-METTA-SUTTA

1. He who is skilled in his goodness
Who wishes to attain that Calm
State, should act thus;
He should be able, upright, yea perfectly upright,
Of noble speech, gentle and humble.

2. Contented, easily supportable, with
few duties,
Of light livelihood, controlled in
senses,
Discreet, not impudent,
Not greedily attached to families.

3. Na ca khuddam samācare kiñci
yena viññū pare upavadeyyum,
Sukhino vā khemino hontu
sabbe sattā bhavantu sukhittā.

4. Ye keci pāṇabhūt'atthi
tasā vā thāvarā vā anavasesā
dīghā vā ye mahantā vā
majjhimā rassakā aṇukathulā.

3. He should not pursue anything
trifling

Such that other wise men might
censure him.

May all Beings be happy and secure ;
May their hearts be wholesome.

4. What ever living Beings there be-
Feeble or strong, tall, stout or
medium,
Short, small or large, without
exception.—

5. **Diṭṭhā vā ye va adiṭṭhā**
ye ca dūre vasanti avidūre
bhūtā vā sambhavesi vā
sabbe sattā bhavantu sukhittā.

6. **Na paro param nikubbetha,**
nātimaññetha katthaci nam kañci,
vyārosanā paṭighasaññā
nāññamaññassa dukkham iccheyya.

5. —Seen or unseen,
Those dwelling far or near,
Those who are born, or who are to
be born,
May all Beings be happy !
6. Let none deceive another
Nor despise any person whatsoever
in any place,
Let him not wish any harm to
another
Out of anger or ill-will.

7. Mātā yathā niyam puttam
āyusā ekaputtamanurakkhe
evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇam.
8. Mettañ ca sabbalokasmim
mānasam bhāvaye aparimāṇam
uddham adho ca tiriyañ ca
asambādham averam asapattam.

7. Just as a mother would protect her
only child

At the risk of her own life,
Even so let him cultivate a boundless
heart

Towards all Beings.

8. Let his thoughts of boundless love
Pervade the whole world,
Above, below and across without any
obstruction
Without any hatred without any
enmity.

9. **Tiṭṭhaṃ caraṃ nisinno vā**
sayāno vā yāvat'assa vigatamiddho
etaṃ satim adhiṭṭheyya,
brahmametaṃ vihāraṃ idha-m-āhu.

10. **Diṭṭhiṃ ca anupagamma**
sīlavā dassanena sampanno
kāmesu vineyya gedhaṃ
na hi jātu gabbhaseyyaṃ punaretiti.

9. Whether he stands, walks, sits,
Lies down, as long as he is awake
He should develop this mindfulness,
This they say is the noblest living
here.

10. Not falling into Error (self-illusion)
Being Virtuous and endowed with
Insight,
By discarding attachment to sense
desires
Never does he come again for con-
ception in a womb.

JAYAMAṆĠALA GĀTHĀ

1. Bāhuṃ saḥassa mabhinimmita
sāyudhantaṃ
girimekhalam uḍita ghora sasena
māraṃ
dānādidhamma vidhinā jitavā
munindo
taṃ tejasā bhavatu te
jayamaṅgalāni !

STANZAS OF VICTORY

1. Creating thousand hands, with weapons armed, was Māra seated on the trumpeting, ferocious elephant Girmekhala. Him, together with his army, did the Lord of Sages subdue by means of generosity and other virtues. By its grace may joyous victory be thine.

2. Mārātireka mabhijujjhita

sabbarattim

ghorampanālavaka makkhama

thaddha yakkham

khantī sudanta vidhinā jitavā

munindo

taṃ tejasā bhavatu te

jayamaṅgalāni !

2. More violent than Māra was the indocile, obstinate demon Ālavaka, who battled with the Buddha throughout the whole night. Him, did the Lord of Sages subdue by means of His patience and self-control. By its grace may joyous victory be thine.

3. Nālāgiriṃ gajavaraṃ atimatta
bhūtaṃ
dāvaggicakka masanīva
sudāruṇantaṃ
mettambuseka vidhinā jitavā
munindo
taṃ tejasā bhavatu te
jayamaṅgalāni !

4. Ukkhitta khagga matihattha
sudāruṇantaṃ
dhāvaṃ tiyojana pathaṃ'gulimāla
vantaṃ
iddhībhisaṅkhatamano jitavā
munindo
taṃ tejasā bhavatu te jaya-
maṅgalāni !

3. Nalagiri, the mighty elephant, highly intoxicated, was raging like a forest-fire and was terrible as a thunderbolt. Sprinkling the waters of loving-kindness, this ferocious beast, did the Lord of Sages subdue. By its grace may joyous victory be thine.

4. With uplifted sword, for a distance of three leagues, did wicked Angulimala run. Him, [did the Lord of Sages subdue by His psychic powers. By its grace may joyous victory be thine.

5. Kattvāna kaṭṭhamudaram iva
gabbhinīyā
ciñcāya duṭṭha vacanam janakāya
majjhe
santena somavidhinā jitavā
munindo
tam tejasā bhavatu te jaya-
maṅgalāni !

6. Saccam vihāya matisaccaka
vādaketum
vādābhiropitamanam atiandha-
bhūtam
paññāpadīpajalito jitavā munindo
tam tejasā bhavatu te jaya-
maṅgalāni !

5. Her belly bound with faggots, to simulate the bigness of pregnancy Cinca, with harsh words made foul accusation in the midst of an assemblage. Her, did the Lord of Sages subdue by His serene and peaceful bearing. By its grace may joyous victory be thine.

6. Haughty Saccaka, who ignored truth, was like a banner in controversy, and his vision was blinded by his own disputations. Lighting the lamp of wisdom, him, did the Lord of Sages subdue. By the grace of which may joyous victory be thine.

7. Nandopanandabhujagaṃ vibhudhaṃ
mahiddhiṃ
puttena therabhujagena damāpa-
yanto
iddhūpadesa vidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅga-
lāni !

8. Duggāhadiṭṭhi bhujagena sudatṭha-
hatthaṃ
brahmaṃ visuddhi jutimiddhi bakā-
bhidhānaṃ
ñānāgadena vidhinā jitavā munindo
taṃ tejasā bhavatu te jayamaṅga-
lāni !

7. The wise and powerful serpent Nandopananda, the Noble Sage got subdued by psychic powers through his disciple son—Thera Moggallana. By its grace may joyous victory be thine.

8. The pure, radiant, majestic Brahma, named Baka, whose hand was grievously bitten by the snake of tenacious heresies, did the Lord of Sages cure with His medicine of wisdom. By its grace may joyous victory be thine.

9. Etā pi buddha jayamaṅgala atṭha-
gāthā

yo vācako dinadine sarate matandī
hittvāna neka vividhāni cupaddavānī
mokkhaṃ sukhaṃ adhigameyya naro
sapañño.

9. The wise one, who daily recites and earnestly remembers these eight verses of joyous victory of the Buddha, will get rid of various misfortunes and gain the bliss of Nibbana.

MAHĀ JAYAMAṄĀLA GĀTHĀ

1. Mahākāruniko nātho-
hitāya sabba pāṇinaṃ
pūrettvā pāramī sabbā.
patto sambodhi muttamaṃ
etena sacca vajjena-
hotu te jaya- maṅgalaṃ !
2. Jayanto bodhiyā mūle-
sakyānaṃ nandivaddhano
evaṃ tuyhaṃ jayo hotu-
jayassu jayamaṅgalaṃ !

• STANZAS OF GREAT VICTORY

1. The Great Merciful Lord, for the good of all living beings, practised all Perfections and attained supreme Enlightenment. By these true words may joyous victory be thine !

2. He who enhanced the happiness of the Sakyas was victorious at the foot of the Bodhi-tree. Likewise may there be victory to thee and may thou ever be blessed !

3. Sakkattvā buddharatanam-
osadham uttaman varam
hitam devamanussānam-
buddhatejena sotthinā
nassantupaddavā sabbe-
dukkhā vūpasamentu te !

4. Sakkattvā dhammaratanam-
osadham uttaman varam
parilāhūpasamanam-
dhammatejenasotthinā
nassantupaddavā sabbe-
bhayā ūpasamentu te !

3. I revere the Buddha-Jewel, highest
balm and best, ever beneficial to gods
and men. By that Buddha's glory,
safely may all thine distress pass
away, thine sufferings cease !

4. I revere the Dhamma-Jewel, highest
balm and best, that cools down the
heat. By that Dhamma glory, safely
may all thine distress pass away,
thine fears all cease !

5. Sakkattvā sangharatanam-
osadham uttamam varam
āhuneyyam pāhuneyyam-
sanghatejena sotthinā
nassantupaddavā sabbe-
rogā vūpasamentu te !
6. Yam kiñci ratanam loke-
vijjati vividhā puthū
ratanam buddhasamam natthi-
tasmā sotthi bhavantu te !
7. Yam kiñci ratanam loke-
vijjati vividhā puthū
ratanam dhammasamam natthi-
tasmā sotthi bhavantu te !

5. I revere the Sangha-Jewel, highest balm and best, worthy of offerings, worthy of hospitality. By that Sangha's glory, safely may all thine distress pass away, thine ailments all be cured !

6. Whatsoever diverse precious jewels there be in this universe—there is no jewel equal to the Buddha. By this truth let weal be thine.

7. Whatsoever diverse precious jewels there be in this universe—there is no jewel equal to the Dhamma. By this truth let weal be thine.

8. Yam kiñci ratanam loke ,
vijjati vividhā puthū
ratanam sanghasamam natthi-
tasmā sotthi bhavantu te !
9. Natthi me saraṇam aññam-
buddho me saraṇam varaṁ
etena sacca vajjena-
hotu te jayamaṅgalam !
10. Natthi me saraṇam aññam-
dhammo me saraṇam varaṁ
etena sacca vajjena-
hotu te jayamangalam !

8. Whatsoever diverse precious jewels there be in this universe—there is no jewel equal to the Sangha. By this truth let weal be thine !
9. There is no other refuge to me. Buddha is my matchless refuge. By these true words may joyous victory be thine !
10. There is no other refuge to me. The Dhamma is my matchless refuge. By these true words may joyous victory be thine !

11. Natthi me saraṇaṃ aññaṃ-
sangho me saraṇaṃ varaṃ
etena sacca vajjena-
hotu te jayamaṅgalaṃ !
12. Sabbātiyo vivajjantu-
sabbarogo vinassatu
ma te bhavattvantarāyo-
sukhī dīghāyuko bhava !
13. Bhavatu sabba maṅgalaṃ-
rakkhantu sabba devatā
sabba buddhānubhāvena.
sadā sotthi bhavantu te !

11. There is no other refuge to me.
Sangha is my matchless refuge. By
these true words may joyous victory
be thine.

12. May all misfortunes be warded off;
may all diseases be cured, may no
danger befall thee, may thou live long
in peace !

13. May all blessings be to thee. May
all gods protect thee. By the power
of all the Buddhas may happiness
ever be thine.

14. Bhavatu sabba maṅgalaṃ-
rakkhantu sabba devatā
sabba dhammānubhāvena-
sadā sotthi bhavantu te !
15. Bhavatu sabba maṅgalaṃ-
rakkhantu sabba devatā
sabba sanghānubhāvena-
sadā sotthi bhavantu te !
16. Nakkhatta-yakkha-bhūtānaṃ-
pāpaggaha nivāraṇā
parittassānubhāvena-
hantu tuyhaṃ upaddave !

14. May all blessings be to thee. May
all gods protect thee. By the power
of all Dhammas may happiness ever
be thine !
15. May all blessings be to thee. May
all gods protect thee. By the power
of all the Disciples may happiness
ever be thine !
16. By the power of this protection may
no misfortune result through stars,
demons, evil spirits, and evil planets.
May thine troubles come to nought !

17. Devo vassatu kālena-
sassasampatti hetu ca
phīto bhavatu loko ca-
rajā bhavatu dhammiko !
18. Sabbe buddhā balappattā-
paccekānaṃ ca yaṃ balaṃ
arahantānaṃ ca tejena-
rakkhaṃ bandhāmi sabbaso !
19. Sabbāvaṃsaṃgalaṃ'upaddava
dunnimittaṃ
sabbītiroga gahadosaṃ'asesa nindā
sabbantarāya bhaya dussupinaṃ
akantaṃ
buddhānubhāva pavarena payātu
nāsaṃ !

17. May there be rain in due time, so
that there may be a rich harvest.
May the world be contented ! May
the king be righteous !
18. By the power of all mighty Buddhas,
Private Buddhas, and all Arahats I
secure my (your) protection in every
way.
19. All ill-luck, misfortunes, ill-omens,
diseases, evil planetary influence,
blame, dangers, fears, bad, undesi-
rable dreams,—may they all come
to nought by the power of the noble
Buddha !

20. Sabbāvamaṅgalam'upaddava
dunnimittam
sabbītiroga gahadosam'asesa nindā
sabbantarāya bhaya
dussupinam akantam
dhammanubhāva pavarena payātu
nāsam !

Sabbāvamaṅgalam'upaddava
dunnimittam
sabbītiroga gahadosam'asesa nindā
sabbantarāya bhaya
dussupinam akantam
sanghānubhāva pavarena payātu
nāsam !

NOTE: When refering to self use
"me" (mine) instead of "te" (thine),
use "mayham" (mine) instead of
"tuyham" (thine).

20. All ill-luck, misfortunes, ill-omens diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams,—may they all come to nought by the power of the noble Dhamma.

21. All ill-luck, misfortunes, ill-omens, diseases, evil planetary influence, blame, dangers, fears, bad, undesirable dreams,—may they all come to nought by the power of the noble Sangha.

DUTIES OF THE BUDDHIST LAYMAN

[Based on the Singālovāda Suttanta—
Dīgha Nikāya.]

Son's five duties to his parents :

1. The son should support them,
2. He should do their duties,
3. He should keep family lineage,
4. He should act in such a way as to be worthy of his inheritance,
5. Furthermore he should offer alms in honour of his departed.

Parents' five duties to their sons:

1. They should dissuade them from evils,
2. They should persuade them to do good,
3. They should teach them an art,

4. They should give them in marriage to a suitable wife.
5. At the proper time they should hand over to them their inheritance.

Pupils' five duties to his teacher:

The pupil should minister to his teacher—

1. by rising,
2. by attending on him,
3. by attentive hearing,
4. by personal service and
5. by respectfully receiving instructions.

Teachers' five duties to their pupils

1. They should train them in the best discipline,
2. They should make them receive which is well held by them,

3. They should teach them every suitable art and science,
4. They should introduce them to their friends and associates,
5. They should provide for their safety in every quarter.

Husband's five duties to his wife:

The husband should minister to his wife—

1. by courtesy,
2. by not despising her,
3. by faithfulness,
4. by handing over authority to her,
5. by providing her with ornaments.

Wife's five duties to her husband:

1. She should perform her duties in perfect order,
2. She should be hospitable "to the people around,"
3. She should not be unfaithful,
4. She should protect what he brings,
5. She should be industrious and should not be lazy in discharging her duties

Five duties to friends and associates:

1. Generosity,
2. Courteous speech,
3. Promoting his good,
4. Equality,
5. Truthfulness.

The friends and associates who are thus ministered to by a noble scion show compassion to him in five ways :

1. they protect him when he is heedless,
2. they protect his property when he is heedless,
3. they become a refuge when he is afraid,
4. they do not forsake him when in danger,
5. they are considerate towards his progeny.

Master's duties to his servants and employees:

1. by assigning them work according to their strength,

2. by supplying them with food and wages,
3. by tending them in sickness,
4. by sharing with them extraordinary delicacies,
5. by relieving them at times.

**Servants' and employee's duties to
their master :**

1. They should rise before him,
2. They should go to sleep after him,
3. They should take only what is given,
4. They should perform their duties satisfactorily,
5. They should spread their good name and fame.

Duties to religious persons :

1. by lovable deeds,
2. by lovable words,
3. by lovable thoughts,
4. by not closing the doors to them,
5. by supplying their material needs.

The religious persons who are thus ministered by a noble scion show their compassion towards him in five ways :

1. they dissuade him from evil,
2. they persuade him to do good,
3. they love him with a kind heart,
4. they make him hear what he has not heard and clarify what he has already heard,
5. they point out the path to a heavenly state.

MAIN TEACHINGS

- **Four Noble Truths** (—Cattāri ariya saccāni) :

1. The Noble Truth about suffering (—dukkham ariya saccam) :

Birth is suffering ; decay is suffering ; disease is suffering ; death is suffering ; to be conjoined with things which we dislike is suffering ; to be separated from things which we like is suffering ; not to get what one wants,—that also is suffering. In short, these five aggregates which are based on grasping are suffering.

• **Five aggregates** (—pancupādānakkhandhā), viz:—1. Matter (rūpa), 2. Feeling (vedanā), 3. Perception (saññā), 4. Tendencies (saṅkhāra), 5. Consciousness (viññāna).

2. The Noble Truth about the cause of suffering (—dukkhasamudayaṃ ariya saccaṃ) :

It is this craving that leads back to birth, along with the lure and the lust that finds pleasure now here, now there, namely, the craving for sensual pleasure, the craving to be born again, the craving for annihilation.

3. The Noble Truth about the cessation of suffering (—dukkha nirodhaṃ ariya saccaṃ) :

Verily it is the utter passionless cessation of, the giving up, the forsaking, the release from, the detachment for this craving.

4. The Noble Truth about the path leading to the cessation of suffering (—dukkhanirodhagāminī patipadā ariyasaccaṃ) :

That is the Middle path (—majjhimā-patipadā) or popularly known as Noble Eightfold Path, (—ariyo aṭṭhaṅgiko maggo) viz :—

1. Right View (—Sammādiṭṭhi),
2. Right Aspiration (—Sammāsaṅkappo),
3. Right Speech (—Sammāvācā),
4. Right Action (—Sammākammanto),
5. Right Livelihood (—Sammāājīvo),
6. Right Endeavour (Sammāvāyāmo),
7. Right Mindfulness (—Sammāsati),
8. Right Concentration (—Sammāsamādhi).

(Extracted from *Dhamma-cakkā-pavattana Sutta*, the first sermon of the Buddha delivered at the Deer-Park (Sarnath), Banaras, recorded in the *Vinaya Pitaka—Mahāvagga*.)

THE THREE CHARACTERISTICS (TI-LAKKANAM) ❀

I. Anicca (-Transiency)

Sabbe saṅkhārā aniccā ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

❀ Dhammapada. Details: Visuddhi Magga.

“All conditioned things are transient”
—when one comprehends this Truth by
one’s own wisdom, then does one get
appalled at this Misery (i.e., the Body and
Mind) : this is the Path to Purity.”

2. Dukkha (–Sorrowfulness)

Sabbe saṅkhārā dukkhā ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

“All conditioned things are sorrowful”
—when one comprehends this Truth by
one’s own wisdom, then does one get
appalled at this Misery (i. e., the Body
and Mind) : this is the Path to Purity.”

3. Anatta (-Soullessness)

Sabbe dhammā anattā ti
yadā paññāya passati
atha nibbindati dukkhe
esa maggo visuddhiyā.

“All Dhammas (conditioned and unconditioned states) are soulless”—when one comprehends this Truth by one’s own wisdom, then does one get appalled at this Misery (i. e., Body and Mind) : this is the Path to Purity.”

THE LAW OF DEPENDENT

ORINATION

(Paṭicca samuppādo)

Avijjā-paccayā saṅkhārā;
saṅkhāra-paccayā viññāṇaṃ;
viññāṇa-paccayā nāmarūpaṃ;
nāmarūpa-paccayā salāyatanaṃ;
salāyatana-paccayā phasso;
phassa-paccayā vedanā;
vedanā-paccayā taṇhā;
taṇhā-paccayā upādānaṃ;
upādāna-paccayā bhavo;
bhava-paccayā jāti;

● Visuddhi Magga

jāti-paccayā jarāmaranaṃ seka-pari-
deva-dukkha-domanassupāyāsā sambha-
vanti. evametassa kevalassa dukkhakkha-
ndhassa samudayo hoti.

Avijjāyattve'va asesavirāganirodhā sa-
ñkhāra-nirodho;

sañkhāra-nirodhā viññāṇanirodho;

viññāṇa-nirodhā nāmarūpanirodho;

nāmarūpa-nirodhā salāyatana-nirodho;

salāyātana-nirodhā phassanirodho;

phassa-nirodhā vedanā-nirodho;

vedanā-nirodhā taṇhā-nirodho;

taṇhā-nirodhā upādāna-nirodho;

upādāna-nirodhā bhavanirodho;

bhava-nirodhā jātinirodho;

jāti-nirodhā jarā-marāṇa-soka-parideva-
dukkha-domanassupāyāsā nirujjanti.
evametassa kevalassa dukkhakkhandas-
sa nirodho hotī'ti.

Dependent on Ignorance arise Activi-
ties (moral and immoral);

Dependent on Activities arises (Rebi-
rth) Consciousness ;

Dependent on Consciousness arise Mind
and Matter ;

Dependent on Mind and Matter arise
the Six Spheres of Sense ;

Dependent on the Six Spheres of Sense
arises Contact ;

Dependent on Contact arises Sensation;

Dependent on Sensation arises Craving;

Dependent on Craving arises Attachment ;

Dependent on Attachment arise Actions (Kamma);

Dependent on Actions arises Birth ;

Dependent on Birth arise decay, death, sorrow, lamentation, pain, grief, and despair.

Thus does this entire aggregation of suffering arise.

Of a truth, the complete separation from, and cessation of, Ignorance leads to the cessation of Activities ;

The cessation of Activities leads to the cessation of Consciousness ;

The cessation of Consciousness leads to the cessation of Mind and Matter ;

The cessation of Mind and Matter leads to the cessation of the Six Spheres of Sense ;

The cessation of the Six Spheres of Sense leads to the cessation of Contact ;

The cessation of Contact leads to the cessation of Sensation ;

The cessation of Sensation leads to the cessation of Craving ;

The cessation of Craving leads to the cessation of Attachment ;

The cessation of Attachment leads to the cessation of Actions ;

The cessation of Actions leads to the cessation of Birth ;

The cessation of Birth leads to the cessation of decay, death, sorrow, lamentation, pain, grief, and despair.

Thus does the cessation of this entire aggregate of suffering result.

BRAHMA—VIHĀRA*

The 4 'Sublime or God's Abodes', also called the 4 'Boundless States' (—appamāññā), viz :—

1. Kindness (mettā),
2. Compassion (karuṇā),
3. Altruistic Joy (muditā),
4. Equanimity (upekkhā).

PĀRAMĪ OR PĀRAMITĀ†

(10 Perfections leading to Buddhahood)

1. Perfection in Almsgiving and Liberality (dāna),

*Visuddhi—Maggā

† Nidānakatha. Buddhavaṃsa

- | | |
|---------------------------|---------------|
| 2. Morality | (sīla), |
| 3. Renunciation | (nekkhamma), |
| 4. Wisdom | (paññā), |
| 5. Energy | (viriya), |
| 6. Forbearance | (khanti), |
| 7. Truthfulness | (sacca), |
| 8. Resolution | (adhiṭṭhāna), |
| 9. All-embracing Kindness | (mettā), |
| 10 Equanimity | (upekkhā). |

By developing the brahma-vihāras, one may reach these 10 Perfections.

KUSALA-MŪLA*

The 'Wholesome Roots', or 'Roots of wholesome action', viz:—

*Abhidhammattha-Saṅgaha.

1. Greedlessness (alobhā),
2. Hatelessness (adosa),
3. Delusionlessness (amoha).

AKUSALA—MŪLA‡

The 'Unwholesome Roots', or 'Roots of unwholesome action', viz:—

1. Greed (lobha),
2. Hate (dosa),
3. Delusion (moha).

PAÑCA-NĪVARANA*

(5 Hindrances)

These 5 qualities are obstacles to the

‡Abhidhammattha—Saṅgaha

*Aṅguttara-Nikāya

mind and are blinding our mental vision and at whose presence mind will not be able to discern the truth. They are:—

1. Sensuous Lust (kāmacchanda),
2. Ill-will (vyāpāda),
3. Torpor and Languor (thīma-middha),
4. Restlessness and Worry (uddhacca-kukkucca),
5. Sceptical Doubt (vicikicchā).

SATTA—BHOJJHAṄGA*

(The 7 links of Enlightenment)

1. Attentiveness (sati-sambojjhaṅga),
2. Investigation of (dhammavicaya—
Law sambojjhaṅga),

*Sāmyutta-Nikāya

3. Energy (virīya—saṁbojjhaṅga),
4. Rapture (pīti—saṁbojjhaṅga),
5. Tranquility (passaddhi-saṁbojjhaṅga)
6. Concentration (saṁādhi-saṁbojjhaṅga)†
7. Equanimity. (upekkhā-saṁbojjhaṅgā)

TĪVIDHA-SĀSANA*

(Three-fold Dispensation)

1. Learning of the Wording
of the Doctrine (pariyatti),
2. Practising it (paṭipatti),
3. Penetrating it and realising
its goal (paṭivedha).

*Sumaṅgala-Vilāsinī

THE TEN FETTERS OF EXISTENCE

(Dasa Saṃyojana)

“There are 10 Fetters, by which beings are bound to the wheel of existence. They are:—

1. Self-Delusion (sakkāya-diṭṭhi),
2. Doubt (vicikicchā),
3. Clinging to mere Rule and Ritual (sīlabbata-parāmāsa),
4. Sensual Lust (kāma-rāga),
5. Ill-will (Paṭigha),
6. Greed for Fine Material Existence (rupa-rāga),
7. Greed for Immaterial Existence (arūpa-rāga),
8. Conceit (māna),

9. Restlessness (*uddhacca*),

10. Ignorance (*avijjā*),

“One who is freed for ever from the first 3 fetters is called a *Sotāpanna*, lit. Stream-Enterer, i.e., one who has entered the stream leading to *Nibbāna*. He has unshakable faith in the Buddha, His Doctrine and His Holy Order, and is incapable of breaking the five moral rules, i.e. abstaining from killing, stealing, adultery, lying and drinking of alcoholic drinks. He will be reborn seven times at the utmost, and not in a state lower than the human world.

“One who has overcome the fourth and fifth fetters in their grosser form, is called a *Sakadāgāmi*, lit. Once-Returner,

i.e., he will be reborn only once more in the Sensuous Sphere (*kāma-loka*), and there-after reach Holiness.

“The *Anāgāmi*, lit. Non-Returner, is wholly freed from the first 5 Fetters which bind one to rebirth in the Sensuous Sphere; after death, while living in the Fine Material Sphere (*rūpa-loka*), he will reach the goal.

“The Arhat, i.e. perfectly Holy One, is freed from all the 10 Fetters.

“Each of the aforementioned four stages of Holiness consists of the ‘Path’ (*magga*) and the ‘Fruition’ (*phala*).

“The ‘Path’ consists of the single mo-

ment of entering the respective attainment. With 'Fruition' are meant those moments of consciousness, which follow immediately thereafter as the result of the Path and which under circumstances, may repeat for innumerable times during lifetime". ❀

SATTA—VISUDDHI†

(The 7 stages of Purity)

1. The Purity of Morality
(sīla—visuddhi),
 2. The Purity of Mind
(citta—visuddhi),
-

❀ Word of the Buddha.

†Ratha—vinīta Sutta, Majjhima Nikāya.
Details: Visuddhi Magga.

3. The Purity of Understanding
(ditṭhi—visuddhi),
4. The Purity of Escape from all doubt
(kaṅkhā—vitarāṇa—visuddhi),
5. The Purity of the Eye of Knowledge
with regard to Path and Not—Path
(maggāmagga ñāṇadassana—visuddhi),
6. The Purity of the Eye of Progressing
Knowledge
(paṭipadāñāṇadassana—visuddhi),
7. The Purity of Eye of knowledge
(ñāṇadassana—visuddhi).

MAIN BUDDHIST FESTIVALS

VAISHĀKHA FESTIVAL:

The thrice blessed day on which Lord Buddha was born, attained Enlightenment and entered into Mahaparinibbāna. This falls on the full moon-day of May.

DHARMA—CAKRA FESTIVAL:

The day on which Lord Buddha preached His first sermon to His five disciples.

This festival falls on the full-moon day of July.

PATHAMA—CĀRIKĀ FESTIVAL:

The day on which Lord Puddha sent out the first batch of disciples to propagate His gospel. This festival falls on the full-moon day of October.

DHARMA-VIJAYA FESTIVAL:

This day is celebrated in commemoration of the missionaries sent by emperor Asoka for the propagation of Dhamma in different countries of the world. This festival falls on the full-moon day of June.

BUDDHIST SACRED PLACES IN INDIA

(a) Places associated with the life of
Buddha :—

1. LUMBINĪ—(Nepal territory)—The birthplace of Lord Buddha.
2. BUDDHAGAYĀ—(Bihar)—The place where He attained Enlightenment.)
3. ISIPATANA (Uttar Pradesh)—The place where He preached His first sermon.
4. KUSINĀRĀ (Uttar Pradesh)—The place where the Lord entered into Mahā-parinibbāna.
5. RĀJAGHAHA (Bihar)—The place where Lord Buddha spent several years.
6. NĀLANDĀ (Bihar)—This place was visited by Lord Buddha several

times and later on the famous Buddhist University came into existence here.

7. VESĀLI (Bihar)—A favourite resort of the Lord.
8. SĀVATTHI (Uttar Pradesh)—Here Lord Buddha spent 24 rainy seasons.
9. KAPILAVATTHU (Nepal territory)—The capital city of the Shakyan kingdom where Prince Siddhartha was brought up.
10. SANKASSA (Uttar Pradesh)—Where the Lord is said to have descended from Tusita Heaven after preaching to His mother.
11. KOSAMBI (Uttar Pradesh)—Where the biggest monastery was built by the

merohant Ghosita for the Lord and His disciples.

(b) Places of historical importance :—

1. BARĀBAR (Bihar)—Rock cut caves excavated by emperor Asoka.
2. BHARHUT (Vindhya Pradesh)—The great Stupa famous for its wealth of Asokan sculpture.
3. BĀGH (Madhya Bharat)—Caves containing Buddhist frescoes.
4. SĀNCHI (Bhopal)—Place of important Stupas where the relics of Sāriputta, Mahāmoggallāna, Muggaliputta Tissa and several other Arhants were discovered.
5. AJANTĀ (Hyderabad)—The cave temples containing masterpieces of Buddhist art.

6. ELLORĀ (Hyderabad)—The marvellous cave temples.

7. KĀRLI (Bombay)—The Buddhist rock cathedral.

8. KANHERI (Bombey)—The big monastic establishment of rock cut caves.

9. NĀGĀRJUNĪKONDA (Andhra)—The place where the famous Buddhist saint and philosopher lived and worked.

10. AMARĀVATĪ (Andhra)—A Buddhist centre well known for its art and architecture.

11. CANJEEVARAM (Madras)—A Buddhist centre associated with the lives of several Buddhist teachers.

A LIST OF RECOMMENDED BOOKS ON BUDDHISM

Translations of some of the original discourses of the Buddha:—

1. Word of the Buddha—Nyanatiloka Maha Thera
2. Dialogues of the Buddha (Dīgha Nikāya)
3. Further Dialogues of the Buddha (Majjhima Nikāya)
4. Kindred Sayings (Saṃyutta Nikāya)
5. Gradual Sayings (Anguttara Nikāya)
6. The Solemn Utterances of the Buddha (Udāna)
7. Dhammapada
8. Sutta Nipāta

9. Sayings of Buddha (Itivuttaka)

Some independent works:—

- 1- Light of Asia
Sir Edwin Arnold
- 2, Gospel of Buddha
Dr. Paul Carus
3. Buddhism for the Beginner
Bhikkhu Silacara
4. Essence of Buddhism
Prof. P. Lakshmi Narasu
5. Buddhist Essays
Dr. Dhalke
6. Buddhism and Science
Dr. Dhalke
7. The Wisdom of the Aryas
Bhikkhu Ananda Metteyya

8. Buddhist Meditation

Miss G. Constant Lounsbury

9. Buddhism for Everybody

Bhikshu J. Kasyap

10. Kamma and Rebirth

Narada Maha Thera

11. The Psychological Attitude of Early

Buddhist Philosophy

Anagarika B. Govinda

12. A Survey of Buddhism

Bhikshu Sangharakshita

Two semi-canonical works:—

1. Path of Purity (Visuddhi Magga)

2. Questions of King Milinda

(Milinda Pañha)

NOTES

